

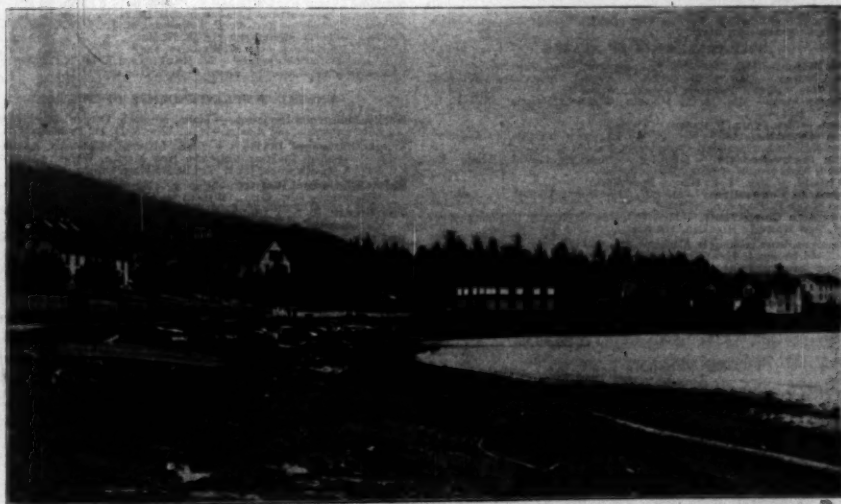
Home Mission Echoes

"The country for which I lifted up mine hand to give it to your fathers."

Vol. III.

FEBRUARY, 1899.

No. 2.



Presbyterian Industrial Training School, Sitka, Alaska.

510 & Tremont & Temple
Boston

"Topics of the Year."

The Outlook.	JANUARY.
Alaska.	FEBRUARY.
Negroes.	MARCH.
Foreign Mission in America.	APRIL.
Ways of Giving.	MAY.
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HOME MISSION ECHOES.

This paper is published monthly under the auspices jointly of the American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society, and represents in a concise manner the interests of both organizations. It aims to make a cheap, popular Home Mission periodical, attractive in its mechanical features, interesting to old and young in its varied contents, with numerous illustrations during the year. Mrs. M. C. Reynolds is the general editor, and Mrs. Jas. McWhinnie, assistant editor. Rev. H. L. Morehouse, D. D., has charge of the Home Mission Society's Department, and Mrs. Anna Sargent Hunt charge of the Department for "Our Young People."

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Home Mission Echoes

"Our Echoes roll from soul to soul,
And grow forever and forever." — *Temnyson.*

Vol. III.

FEBRUARY, 1899.

No. 2.

The Woman's, American Baptist Home Mission Society.

Editorial.

IN whatever part of our land the flag of the United States floats, it is an emblem of undisputed authority. It means "protection to life, liberty, prosperity, and the right to worship God in accordance with the dictates of conscience." It promised this to the people of Porto Rico, when at noon on the eighteenth of last October, it was raised at San Juan. It means this in Cuba and the Philippines, and when, on the eighteenth of October, 1867, it floated for the first time from the walls of Baranoff Castle, Sitka, it promised to the people of Alaska the same prosperity and protection as citizens of the United States that it now promises the people of Cuba and the Philippines.

Has the promise been fulfilled? Have the inhabitants of Alaska been protected, their needs met, and their industries husbanded? Alaska has been in the possession of the United States thirty-two years, yet the Governor of the territory bewails the fact "that the natives are not citizens, and are not allowed to purchase land, take up mining rights, or become pilots, or do other things that citizens of the United States are entitled to do."

For all these years the Alaskans have been our national slaves — not shackled as were the slaves in the South, they can come and go as they like, but nevertheless slaves, and under the bondage of ignorance, superstition, and an alien priesthood. To-day ten thousand children in Alaska have no school home, and our government, while it receives millions into its treasury from Alaska, appropriates but thirty thousand dollars annually for educational purposes in all that vast land. Instead of protecting, we have robbed the natives of their industries, enriched ourselves with their wealth, and left them to perish. We have been careful to make laws and treaties to protect the seals, but no laws or treaties to protect the lives of the people until but thirty-five thousand remain.

"Our civilization has made of the men drunksards, of the women prostitutes, and of the children orphans." For ten years no gospel message told them of salvation through

Jesus Christ, and at the present time the Czar of Russia appropriates more money for the religious work in Alaska, than all the Protestant denominations of Christian United States.

It has been said that "October 18th ought to be a great day for Porto Rico and Alaska," because that date marks their union with the United States. We believe it does mean the dawn of a brighter day for Cuba and Porto Rico, for our flag and army of occupation will be supplemented by the work of the missionary; but, after the experience of thirty-two years, can the Alaskans say Oct. 18, 1867, was a great day for us?

Will they not say, Are the fish in our rivers, the gold in our mountains, our furs and our seals, of more value than we ourselves? Yet the Alaskans are *our own*, under our flag, and the stars on the blue field of that flag promised them the same care and protection that it now promises our new colonies, and a nation that can give of its treasure and its life to relieve suffering in neighboring islands, should see to it that suffering is relieved and life protected in that part of its own land over which its flag has floated for thirty-two years. Possession means responsibility, and as Christians we are responsible for the true emancipation of these people, and that must come through the gospel of our Lord. His banner must wave over every corner of our land.

It is now six years since His banner was lifted, and the Baptist Mission and Orphanage were established at Wood Island, Alaska. In that time over fifty children have been inmates of our Home. A church has been organized, a chapel built, the gospel has been preached, a weekly prayer-meeting and Sunday school held. Like the mission at Sitka, our mission is a House of Refuge, a Place of Hope, for the poor natives of that coast.

For three years and a half Rev. C. P. Coe has labored faithfully among the natives at this place. Since Jan. 5th he has been in New England visiting many of our churches; he will remain until Feb. 5th. As you read his account of the work on the following pages, may you be inspired to do more and better work for his Master.

But two months of our fiscal year remain. Our receipts for the general work and for Alaska must greatly exceed those of the last months, or we cannot redeem pledges made at the beginning of the year. Loyalty to our King means readiness for His work, and the work calls for advance all along the line. Are you ready to go forward?

Notes.

AS this number of the ECHOES goes to press, Mrs. Reynolds is in Mexico. She had the privilege of spending Christmas with her sister in Los Angeles, California, and of having several days of rest in that delightful place. The latest letters received were written from Los Angeles. Thence, a three days' journey took her to her first stopping-place in the great republic of Mexico, and, at this date, she is undoubtedly in Mexico City.

After leaving Mexico City, Mrs. Reynolds will visit our mission stations in San Luis Potosi, Monterey, and Montemorelos, and then a two days' journey will bring her to New Orleans, from which point will begin her visits among our southern schools.

...

It is with sincere sorrow and sympathy that we record the death of the only son of Mr. and Mrs. George A. Hill, who are now in our Orphanage at Wood Island.

Their son enlisted in the army and went to Manila from Seattle. He returned to this country, and died too late for his parents to be notified this winter. Not until in March or April will Mr. and Mrs. Hill know of the loss they have sustained. May our God give them grace to uphold them in their sorrow.

...

A FAITHFUL Chinese helper in a California town said: "You Americans have had so much Christianity all your life, you do not know what it is worth; while we poor Chinese have so little Christianity we know what it is worth, and want all the rest of our people to have it."

...

We are on the eve of the fiercest battle that has ever been waged by Mormonism against civilization. The organization was never so strong, so well equipped, so impregnably entrenched, so entirely united, so triumphant as to-day.

REV. W. R. CAMPBELL.

Salt Lake City.

...

THE destitution among the Klondike Indians, owing to the advent of white men, is alarming.

The Chilkat Indians are being decimated by starvation because the game is being driven away by the advance of civilization. Indians have to go many days from the villages before they can secure game, and on their return often find their children or their wives dead from want of food.

The fishing has also been ruined, white men placing traps at the head of rivers and killing the fish with dynamite.

Vancouver, B. C., Jan. 1st.

Such is civilization (?) in advance of Christianity.

...

No trees of any kind grow on the islands or Alaskan peninsula west of Kadiak Island. To secure a Christmas tree for the Jessie Lee, Home (Methodist), Unalaska, Miss M. E. Mellor, government teacher, wrote to Mr. Coe. The tree was sent on the last mail boat of the season in October.

Events of the Year at Kadiak Orphanage.



TO make our record of events connect with the record of last year, it is necessary to go back to October of 1897.

The last letter quoted says: "The lake is frozen and the boys are skating." (Oct. 21.) Shortly after that date, however, the weather moderated, so that by Thanksgiving there was water on the ice. Skating was continued, however, until nearly Christmas, but at that time the lakes were perfectly free from ice. About Jan. 1, 1898, the weather turned cold—the most severe weather of the winter was *far above zero*—and by the middle of February we cut and stored ice fourteen inches thick. The ice went out again for the last time about the first of April.

Thanksgiving was observed pleasantly. Each child told in our prayer service what he or she was thankful for, and the New England partners were not forgotten at this time.

A week before Christmas, as we sat at the dinner table, Claud rushed to the door, and said: "Papa Coe, Fayda is through the ice." Before he had finished speaking I was out and running down the hill. People were congregating on the opposite side of the lake, and around it I went. After some minutes the boy was fished out by Mr. Peter Perrin, with a boat hook. We worked hard for about half an hour before we were satisfied that he was safe. A crew of four rowers went to Kadiak for the doctor, returning in forty minutes—a four-mile row in a rough sea—besides securing the doctor. The boy did not even have a cold, but the incident closed the skating until everything was perfectly safe again.

Christmas is always an enjoyable time. Friends at Kadiak raised about twenty dollars at the solicitation of Deputy Marshall Hasey. Mr. and Mrs. Sanxay, Messrs. Smith and Ryarie contributed gifts and money. We employed a cook for the holiday season, had a fine Christmas dinner, and in the church the finest tree we have ever had.

We had a gift for every one on the island. Our children received rubber boots, mittens, suspenders, hoods, caps, handkerchiefs, stockings and socks, shoes, hair ribbons, dolls, candy and nuts. Many of these were received in mission boxes from Boston. Southington, Conn., sent a gift for each child.

Our holidays were followed by Russian holidays, which come twelve days later, following the Gregorian calendar.

In accordance with the statement from letter of July 16, 1897, we tried for a well on the top of the hill back of the mission, and found good water in abundant supply. Pipes were laid down the hill, and the pressure is sufficient to siphon the water down the hill and raise it to the second story. Here a large cask is placed for cold water. Under this in the kitchen we had arranged a large coal oil tank, 110 gallons, for a hot-water tank connected with the range. Pipes lead from the cold-water tank to washhouse and kitchen. Now we have hot and cold water *a la civilization*.

A furnace was also constructed from a 110 gallon coal oil tank, with sheet iron jacket and hot air pipe. By this means, the school room, boys' dormitory, girls' dormitory, and attic—where clothes are dried about three times in five—are heated, and the halls of the house greatly tempered by one fire.

In February we began looking for the *Alexander*, which had every spring brought the first news from the world after our winter seclusion. She came not, nor has she ever been heard from. We learned that she left San Francisco Feb. 5th, carrying two passengers and eight or ten sacks of mail for Kadiak and Wood Island. We feared our boom and much personal property were lost also, but they arrived safely later. Since the beginning of the year we went there, 1895, seven vessels bound from or to Kadiak or

Wood Island, and two others whose crews were brought there, have been lost.

During the year death claimed two of our children. Patsy, the little five-year-old, who endured the operation designed to straighten his stiff limb, passed away in February, and Maggie, a dear child, about thirteen, who had been with us nearly three years, departed in the early summer. She came to us knowing nothing of American language, religion, or customs. She learned to talk, read, and write good English; learned to love our dear Lord; patiently bore the severe sufferings of the last months, and died a happy Christian. Had our work in Alaska saved no soul but hers, who could compare the money spent to the soul redeemed? She was the first who has died in the Orphanage after reaching years of accountability.

April 12th the first mail boat of the season arrived, and brought us Mr. and Mrs. George A. Hill, from Tacoma, to assist in the work, and also Miss Fulcomer as government teacher at Wood Island. After months of being practically alone this assistance was most welcome.

A quotation from a letter of May 26th will tell of the gardening: "Today is a bright, warm, spring day, and our garden is doing quite well. We have over 350 cabbage plants set out, peas, turnips, and potatoes planted.

Oats are about three inches high, and doing well. We had fresh lettuce and radishes for the first time this year on the 21st inst., grown in a cold frame. Pieplant will soon be ready to use. Rose and wild berry bushes are doing nicely."

July 4th we all went to an adjacent island on a picnic. About thirty-five all told, crowded into our large boat, the *James McWhinnie*, and we rowed to the picnic grounds where a pleasant day was spent.

Several excursions were made for berries, resulting in a goodly supply of salmon berries, huckleberries, and cranberries.

A silo was built which will hold about fifty tons of ensilage. Some of the grass was brought in the *James McWhinnie* fifteen miles to put into the silo.

Several sallies were made for salmon, and about thirty barrels salted for winter use.

An epidemic of measles ran its course through the family, but none were seriously ill.

Four fine boxes were received, and the unpacking was a delightful feature. We were greatly cheered to have substantial testimony that the friends had neither forgotten the children nor ourselves. Several books, besides many other packages, marked for the workers, are gratefully acknowledged.

In the fall the Governor of Alaska, Hon. John G. Brady, spent Sunday with us, attended church service, and took dinner at the mission. He is deeply interested in missions, and his visit was a blessing to us. Several other officers

and their wives and other tourists called last summer and cheered us by their presence. Bishop Rowe, of the Episcopal Church, was among this number.

Shortly before we were expecting to leave, we invited all the people of Wood Island to attend a farewell social at the church. After singing, reading of Scripture, and prayer, the ladies, assisted by the older children, served light refreshments to the assembly. Over two hundred were present, and all expressed themselves as well pleased with the evening, and wished us a pleasant and safe voyage and return.

Before going aboard the schooner, we bade the mission family good-by at the evening prayer service. As the children with tears in their eyes clung to us to the last, we were convinced, if never before, that we had a warm place in their affections. Earl, who was going home, six hundred miles distant, by the next boat, choking with sobs, asked if

he might come back to see us when we returned.

Setting sail October 8th, we slowly glided away from the scene of three and a half years of the hardest, in many respects the most disagreeable, and yet the most blessed work which has ever been assigned us by our Master.

The voyage to San Francisco was completed in fifteen days, in a schooner of one hundred

tons. We had light winds and a heavy sea, and all of us were affected somewhat, but Mrs. Coe scarcely left her berth the whole passage.

Since we left, Miss Hattie Denniston, of Tacoma, has gone to be a worker in the mission, and Mr. Robert Slifer has arrived there to be government teacher. A Syrian woman, Mrs. Asaf, is working in the mission for her board and home, and the work is in first-rate condition. An addition to the barn is completed, and at last accounts the boys and girls are anxiously awaiting the freezing of the lakes.

The Lord willing, we shall return to our post in the spring, refreshed and encouraged and strengthened, for a term of five years. May we be followed by the prayers and material assistance of our partners of the work in New England?

I cannot let this opportunity pass without expressing my heartfelt appreciation of the sympathy, support, and encouragement of the Mission Board and of the Baptists of New England the past years, and especially for their cordiality and hospitality extended to me in my all too brief visit in their churches and their homes.

Yours for Alaska,
CURTIS P. COE.

"THE souls we have won to Christ, or inspired to holier living by our words, or by our prayers or example, are the 'stars' that will appear in our crowns of rejoicing in that day when the thoughts of many hearts will be revealed."



JULY 4TH AT WOOD ISLAND, ALASKA.

Greek Paganism.

THE Greek Catholic, or, as the priests are pleased to call it, the Russian Catholic Church, has a strong hold upon the people of Alaska. It is supported in Alaska and the rest of the United States by a personal expenditure by the Czar of \$90,000 annually.

At the age of eight days, a babe is immersed three times forward, and from that moment is a communicant of the church. At the communion season the priest or parents places in his mouth the elements of the communion. The child is taught to go to church when the bell rings, and at certain words in the ceremony to cross himself and bow down. The services of the church are in the Slavonic language, which the people do not understand,—their only knowledge of it being the words at which they must cross themselves.

After the service has ended, the devout ones go forward before the "holy pictures" and cross themselves again and again, bowing forward until the brow touches the floor and, then rising, still continuing the crossing, they step forward and kiss the big toe of the picture; then back away, bowing and crossing. The kissing of the Bible by each worshipper is also a part of some services,—particularly funeral services.

Before Christmas and Easter occur the Lenten seasons, when they abstain from meats, lard, etc., and at which times they go to confession and receive communion.

When any one is threatened with death he sends at once for the priest to come to administer the "final sacrament;" which, they believe, purifies from sin and gives an entrance into heaven.

Their manner of life makes no difference. Leaders of the church drink, swear, gamble, lie, and indulge in all manner of immorality, but still are in good and regular standing. According to general report the majority of the priests have been noted for their drunkenness and profligacy. I am glad to add that this is not true of the present Kadiak priest, "Father" Schalamoff, who is, I believe a moral man.

Being members of a great national church themselves, the members of this church, think all "white men" are members of the "American church," and since the life and example of the majority of these "white men" are in no respect better than their own, it is hard to teach them the error of their ways.

Do not these people need the pure gospel of our Lord Jesus? Ought not Christian America to do as much to elevate these people as the Czar is doing to hold them in superstition, ignorance, and degradation? How much is your share? May we receive it now? C. P. C.

SAID Kyan, the Alaskan, to the missionaries, "I know God put it in your heart to come and help us. Ever since I can remember ships have come with whiskey, like water, so plenty. I do not like it, but when the others drink, I have to drink too. I have many children, and I want them to go to school and learn."

Bishop Nicholas.

THE retiring head of the Russian Orthodox (Greek Catholic) Church, according to the papers, addressed a letter to President McKinley, in which he characterizes the government schools of Alaska as "Godless," and says, "Alaska stands in need of radical reform."

This is the same bishop, who, a year ago last spring, walked boldly and unannounced through the halls into the dining-room at the Orphanage, just as the children were sitting down to dinner, and asked, "Do these children go to the Russian Church to confession?" "No." "Do they go to communion?" "No." "Do they know how to say 'Our Father,' in Russian?" "I do not know." (All our instruction is in English.) Then seeing none but lay teachers present, he became very bombastic, shouting, "These are my children. I've been to see the President of the United States, Mr. McKinley, and he says, if you don't send these children to confession and communion, there's trouble ahead for you." Refusing to remain until I could arrive, he departed.

I met him a few rods in front of the mission, and invited him to return and be seated; but he was in a hurry, and only stopped to say in the blandest tones, "I beg of you, I beseech you, that you let these children go to confession and to communion. They are members of the Russian Church, and when they grow up they will know what they want to do." "That is just my opinion," said I, "when they grow up they will know what they want to do," and, in the meantime, they will go to the Orphanage chapel."

This bishop instructed his priests to demand that the people should not send their children to the Baptist school,—in which the Bible was taught and memorized, religious songs sung, and principles of Christianity inculcated—by said if there were a government school on Wood Island they might go to that. The priest even demanded that young men should not attend the night school, or, if they did, they must not sing American songs.

After the government school was established at Wood Island, the priest asked if any religious teachings were given in the school, and when told "no," he instructed the people to send their children and help the teacher all they could.

In the light of this it would seem that the bishop regards all schools as Godless, except those under the control of the Russian Church. For according to him "the government schools are Godless," and the mission schools far worse.

Not the least among the reforms needed for Alaska, is the removal of those priests who teach their people as the one at Kadiak does: "The Americans are dogs; you have nothing to do with American language, or laws or customs; you are not Americans, you are Russians."

But be it said in justice to Bishop Nicholas, and to the shame of the government and the people of the United States, there is far too great foundation for his article. Few of the government officials have been much better in morals and conduct than the degraded natives, and we have not done for Alaska what now we hope to do for Cuba and

Porto Rico. Let us reform. Let officials be selected for integrity and fitness for office, and let us send to the natives the religion of our Lord in its purity.

CURTIS P. COE.

Cape Prince of Wales.

At Cape Prince of Wales, the Congregational Mission Station holds a good position strategically for reaching the Eskimos in the interior of Alaska, and as the natives at this mission go back and forth across Bering Straits into Siberia, it offers opportunity to carry the gospel message to the Siberians.

The reindeer station at this mission now numbers 360 reindeer.

The great difficulty is the obtaining of efficient herdsmen. The methods of the Laplanders, which have been tried for the last three years, are far better than those of the Siberians. They are superior to the Siberians in their management of the reindeer, in the harness, in kindness to them, and their civilized habits of living, the Laplanders being a Christian people.

To milk a cow they lasso her and throw her to the ground.

The milk is highly prized by those who have so long depended upon the "tin cow." There are six herdsmen at this station, and the missionary says of them: "It is a pleasure when visiting their camp to see them bow their heads and offer thanks to God before eating, to lead them in a prayer meeting where every one joins, and to sing with them, 'A tent or a cottage, why should I care.'"

Recently at this station a monument was erected to Mr. Thornton, the missionary who was murdered August 19, 1893. The monument was contributed by friends in Southport, Conn. Before placing it at the grave it was exhibited in the little chapel, and its object explained, thus giving the natives an object-lesson respecting the dead.

AND still beyond your household duties reaching,
Stretch forth a helping hand,
So many stand in need of loving comfort
All over this wide land.

Perchance some soul you aid to-day to-morrow
May with the angels sing;
Some one may go straight from your earthly table
To breakfast with the King.

—Harper's Bazar.

Wichita Baptist Mission.



MONDAY, Dec. 26th, we had our Christmas program. The children had songs and recitations. Our tree looked very pretty, with the dolls, books, candy, and toys sent from New England. Our little chapel was decorated with cedar, mistletoe, and winter-berries, and crowded with Indians, most of them wrapped in blankets. A number came out from town, among them the government agent, who seems anxious to help the Indians.

The Indians always have camp-meeting during Christmas week at their little church, a mile from here. Sunday we all went over. The native pastor preached an impressive sermon, judging from the emotion of the congregation. At the close an opportunity was given to the unsaved to accept Christ. One of our oldest boys, Simeon Hamilton,

went forward and expressed his desire to follow Him in baptism.

At noon lunch was spread on a white canvas on the ground. The old women of the church attended to it. They served coffee standing at our backs. At each place was a plate, cup, and saucer, a heavy biscuit, a baked sweet potato, and a mixture of meal, beans, and corn. They had several kinds of meat, prunes, and a gravy made of acorns.



MILKING REINDEER.

There were about 250, some of them consecrated Christians; and many of them ghost dancers. The native pastor preached in the evening.

Wednesday Simeon was baptized by the native preacher in a beautiful little stream. He seems very earnest, and we believe he has been born again. We hope others may follow his example. They seem to realize their lost condition, but are afraid of ridicule.

We have thirty-two pupils. We have a little deaf and dumb girl who is a mystery to us, she sees things so readily.

Little Mary Etta Reynolds's eyes seemed as large as full moons when she saw the Christmas tree lighted up, and her cup of joy ran over when one of the prettiest dolls was put into her hand. She jumped up and down, and clapped her little hands, saying: "Oh! oh!" The boys were made very happy, and look so nice in their new knee pants, and the girls' dresses are very pretty.

I wish the friends in the East, who gave so much to make our children happy, could know of the joy they have given.

The blessedness of giving was surely emphasized this Christmas.

ALVENE GOOLSBY.

Anadarko, O. T., Dec. 14.



American Baptist Home Mission Society.

Notes.



ACCORDING to the best estimate we can make, the Home Mission Society needs within the next sixty days \$80,000 to meet obligations maturing before April 1st. Unless contributions of the churches exceed those of last year, for the same period, a debt is inevitable. To avert this, we earnestly appeal to every one for larger offerings than heretofore.

THE Lord seems to have given Baptists the lead in missionary work in Cuba and Porto Rico. Shall we not be swift to follow up our advantage, for the truth's sake? To be laggard and lax, in such circumstances, would be a disgrace, nay, more, would be disloyalty.

THE American Baptist Home Mission Society stands ready to do the utmost that can be done for the evangelization of Porto Rico and Eastern Cuba, provided our churches increase their offerings for that purpose. And this it will do without any additional expense for collection or administration. There is not the slightest need of a special, separate organization among Baptists of the North for such work.

How strikingly, in the fulness of the time, God brings forward his prepared instrumentalities for special work to be done! That two men, schooled in Mexico for service in Cuba and Porto Rico, should have had their hearts moved to respond to the Society's call to go thither, is a fresh illustration of this fact.

REV. W. H. SLOAN, who, on his own account, during a vacation granted him by the Society, made such a brilliant dash, as the first Spanish-speaking missionary, through Porto Rico, prepared the way for intelligent action in sending men to that field. The reception everywhere accorded him denotes the readiness of the people to receive the truth. He, however, feels that his own field of labor is Mexico, with its more than twelve millions of people needing the gospel. Indeed, the City of Mexico alone contains about one-fourth as many people as there are in Cuba, and nearly one half as many as in Porto Rico.

RECENT discussions have brought to the front the question whether Baptists have and want two Home Mission Societies, doing practically the same kind of work on the same fields, and appealing to the same constituency for offerings for the same thing? There can hardly be a doubt concerning the views of our most thoughtful men on this subject.

FOR nearly two years, since the death of Mr. J. G. Snelling, the Home Mission Society has had the unrequited service of D. A. Waterman, Esq., as its treasurer, while W. P. Plant, Esq., has been assistant treasurer. Mr. Waterman, with his important duties as treasurer of the Michigan Central Railroad, has been unable to devote that close attention to the Society's large and complex financial interests that is desirable, though the Society is under much obligation to him for his experienced and generous supervision of its affairs.

Feeling that the time had come for the selection of one who should constantly be at the rooms, Mr. Waterman, in December, tendered his resignation. At the January meeting of the Board, after careful consideration of the qualifications of men available for the position, Mr. F. R. Hathaway, of Yonkers, N. Y., was elected treasurer of the Society. He is a graduate of Columbia College, New York City, after which he took a special course of study in statistics at the University of Chicago, and, returning to New York City, became identified with a large mercantile concern in which for many years his father was a partner. He has been active in religious work, and by those who know him best is most highly esteemed for his delightful Christian spirit, his manliness, integrity, ability, and maturity of character, though yet in his thirty-sixth year. He will enter upon the duties of his office in February.

THE Society has just published a leaflet with map and illustrations concerning Porto Rico, packed with information about the country, the people, their religion, etc. It is just the thing needed for the missionary prayer-meeting, and for young people's meetings. It will be furnished free, in such quantities as may be desired, though requests should be accompanied with several two-cent stamps for postage. A similar leaflet on Cuba is nearly ready.

Protest Against a Polygamist in Congress.

AT the meeting of the executive board of the American Baptist Home Mission Society, Dec. 12, 1898, the following action was taken:

Resolved, That the American Baptist Home Mission Society, through its executive board, does hereby enter its most emphatic protest against the seating, as a member of the national congress, of an open and avowed polygamist, B. H. Roberts, of Utah, on the ground that his election was a violation of the covenants made between Mormon leaders and the general government when Utah was admitted as a State; that under such circumstances his admission would virtually be an act of self-sanctification by the government; would afford encouragement to the renewal of polygamous practices in Utah; would offend the moral sensibilities of the nation; and would be a stigma upon our national legislature in the estimation of the civilized world.

Aggressive Work for Cuba and Porto Rico.



HE American Baptist Home Mission Society through its executive board has ratified the action of the Washington Conference whereby it takes as its mission field, in the West Indies, all of Porto Rico and the two eastern provinces of Cuba, viz., Porto Principe and Santiago de Cuba, which comprises about half the island, extending westward to the line of the "trocha" which was established during the war.

Especial attention is called to the action of the Board, Dec. 12th, when it was voted:

"That immediate steps be taken by this Society for the vigorous prosecution of missionary work in Porto Rico and the two eastern provinces of Cuba, and that for each of these fields a general missionary with assistants be appointed;" also: "That, in the judgment of the Board, the sum of \$10,000 will be required for missionary and church edifice purposes in Porto Rico and in eastern Cuba the first year, and that announcement of this be made to the churches with an earnest request for enlarged offerings to enable the society to undertake this work in the manner demanded by the great opportunity before us."

The Board had the benefit of the observations and experiences of Rev. W. H. Sloan, who had just returned from an extended tour in Porto Rico, where he was most cordially received, and was eagerly heard by large audiences, as he addressed them in Spanish. The general temper and disposition of the people towards this country and towards Protestantism is excellent, indicating clearly that this is indeed a field "white unto the harvest."

The Society regrets to announce that its receipts for general purposes for eight months of this fiscal year are somewhat less than for the same time last year; so that, unless large offerings shall be made during the next four months, it will be unable to execute its plans for Porto Rico or Cuba, without incurring a debt. It is believed that American Baptists, who have been so interested in the deliverance of these peoples from the galling yoke of Spain, will now express like interest in their rescue from the thralldom of Romanism which thousands are ready to reject, if they can be shown the truth as it is in Christ.

T. J. MORGAN, *Cor. Sec'y.*

H. L. MOREHOUSE, *Field Sec'y.*

New York, Dec. 12, 1898.

Missionary to Porto Rico.



WE are glad to announce that at the meeting of the Executive Board of the American Baptist Home Mission Society, January 9th, Rev. H. P. McCormick was appointed missionary to Porto Rico, and that he expects to be on the field by the first of February.

For twelve years he was missionary of the Southern Baptist Convention in Mexico, where he was most highly

esteemed as a consecrated, talented, and successful laborer. He speaks Spanish fluently, and thus will do effective work among the Porto Ricans from the day he sets foot on the island. This fact, together with his experience among Roman Catholics of Mexico, gives him great advantage over one who has to learn the language and the peculiarities of Spanish Catholicism.

For what he regarded good and sufficient reasons, he recently relinquished his work in Mexico, and returned to the United States. All who met him as he came to New York, for a conference with the officers of the Society, were most favorably impressed with his eminent fitness for this service, while Southern Baptist papers warmly commend the action of the Society. He will be general missionary for the island, and undoubtedly will soon need reinforcements to occupy and develop our interests at several important points.

Rev. W. H. Sloan has most cordially given Brother McCormick valuable information and suggestions derived from his recent pioneer tour in the island. His post-office address will be San Juan, Porto Rico. Pray that God's richest blessing may rest upon the worker and the work, and that liberal offerings adequate to the enlarged demands in this direction may quickly be made.

Missionary to Cuba.



NOW for Cuba! At the meeting of the Board, Jan. 9th, Rev. H. R. Moseley, D. D., of Florence, S. C., was appointed General Missionary to Eastern Cuba, with headquarters at Santiago. From 1887 to 1893 he was missionary of the Southern Baptist Convention at Saltillo, one of the most important missions of that body, where a large school for young women was established. He is a graduate of Furman University, South Carolina, which, last year, bestowed upon him the degree of D. D. He is also a graduate of the Southern Baptist Theological Seminary. He has good command of the Spanish language, and will preach in it immediately upon his arrival in Cuba; is strong, vigorous, and well equipped for this work; is held in high estimation by his brethren in South Carolina, as elsewhere in the South. He will probably be in Cuba early in February.

Already at Santiago and Guantanamo there has been quite a remarkable development of religious interest, chiefly as the result of the labors of Rev. José R. O'Halloran, a missionary of the Home Board of the Southern Baptist Convention. A Baptist church of about ninety members has been organized at Santiago, and a number have been baptized at Guantanamo.

The Southern Board want Brother O'Halloran's services at Cienfuegos in Western Cuba; hence it becomes very important that an experienced workman should quickly succeed him and carry forward the work in the eastern provinces. It seems like a special Providence that such a man, just at this juncture should be given us for this service. Let the prayers of our people follow him also to his field.

Skaguay, Alaska.



EV. J. C. JORDAN, writing December 29, 1898, states that the winter has been comparatively mild, during December the thermometer registering forty degrees as the maximum, and twenty degrees as the minimum temperature. "Many," he says, "are coming out from Dawson now, and every incoming steamer is loaded with men for the Atlin mines." Multitudes are expected to go thither early in the spring.

He has negotiated for a very desirable lot in the centre of the city, at exceptionally favorable figures, and the Society has sent funds for its purchase. The erection of a chapel will be next in order. For about \$2,000 a neat house of worship can be erected. Who wants to have a liberal part in building it?

Brother Jordan's labors are being blessed spiritually. "What has already been accomplished in the salvation of souls in Skaguay will outweigh all the money we ever expend here. One young man is waiting to come into the church, and is to devote his life to Y. M. C. A. work. He will, I think, get into the ministry. Another young man is working in the railroad camps, and is a faithful witness for Jesus. This week I found a mother and her daughter, both anxious to be saved. Almost every day I meet with signs of encouragement in my work. My heart's love goes out for the unsaved, and I long for their conversion."

The city itself is taking on a substantial appearance, and some fine stone buildings will be erected next season. Brother Jordan expected to visit Juneau in January to look after our interests at that important mining town, with a large permanent population.

Grace and Race.

BETWEEN the white race and the negro race in the South there has been a widening chasm. Nowhere, recently, has it become so wide and serious as in North Carolina in connection with the State election when riot and bloodshed occurred. But Christian grace has bridged the chasm — though not filled nor closed it. Three years have passed since the plan of cooperation first went into effect in North Carolina. It was to continue for this period, at the expiration of

which the question of further continuance would have to be decided. Within a few weeks after the election the white Baptist State Convention held its annual meeting, at which the subject was considered. There was apprehension in some quarters, that, for some alleged reasons, the Convention might take adverse action. Happily, these fears proved groundless. Only one man lifted his voice against it, and when the vote was taken not even a solitary "No" was heard. It was a triumph of grace over race prejudice. Whatever the views of these men concerning the negro as a factor in politics, it was clear that they recognized anew, and perhaps more clearly than ever, their obligations to aid those who are Christians in obtaining a clearer understanding of gospel truth, of Christian duty and responsibility, and in raising up a better qualified ministry for these multitudes who have come into the Baptist fold.

So it was decided to go forward with the Home

Mission Society and the other bodies in fraternal co-operation for three years more in the interests of the colored people of North Carolina. The Corresponding Secretary of the White Convention, in apprising us of its action, says: "It is my purpose to spend more time and do more work among the colored people this year than last, chiefly growing out of the fact



TO THE KLONDIKE. A BLOCKADE.

that I desire to increase the bond of fellowship between Baptists, white and colored, in religious work."

Truly this denominational unity in spirit, in aim, in effort, is delightful, and is freighted with blessing to an unfortunate people, sorely needing our sympathy, counsel, and our helping hand.

Going About Doing Good.

REV. J. J. CLIFTON, missionary at Arnold, Western Nebraska, in his pioneer work, evidently has the spirit of the Master who "went about doing good." He says: "An epidemic of measles and other forms of disease have been going over these congregations as a flood, and both the old and the young have been the victims. I have travelled hundreds of miles, and spent whole nights without sleep, to aid the most unfortunate, tenderly care for the most critical cases, and to bury the dead.

"This large and most difficult service does not appear on the face of my report, while unremittingly I have been thus toiling. But I have reason to hope that I have laid the foundation of a wider spiritual work. Only a moment's reflection will show you how such sickness has hindered all our work that is in the report. You will also notice that I am serving two churches twenty miles apart; hence in these congregations I can preach but two sermons each Sabbath. But I am likely to add one out-station for next quarter."

Progress Among the Scandinavians.



THE results of missionary work among the Scandinavians in this country have been most gratifying. Their type of piety, their zeal, their liberality are worthy of emulation. The following letter by one of our missionaries, in a suburb of Chicago, well illustrates this spirit of consecration:

"We have now finished our new church; we had dedication Dec. 4th, a day never to be forgotten of us.

We, who for years have worshipped God in a basement under the sidewalk, and now to move into this nice building! We have seats for 280, but we can easily seat 300. We have a good basement, with a Sunday school room, where we can seat about 200; also four rooms for a janitor. Our services so far have been very good. Christmas morning we had a meeting at 5:30 o'clock, well attended; in the evening we had a Sunday school feast. The church was just packed.

All our friends congratulated us on having such a nice church, but now we are not satisfied with this. God has helped us to a church, we pray now for His blessing in saving sinners. Our dear brethren, who of their small income have offered so much for erecting this church, have not done that for our own accommodation, but for the saving of those who are not saved. We have thousands of our countrymen right around our church, and we pray God to save them all. We pray that a new era in the history of the church may be written, that every heart may be sanctified, and that all our aim may be to serve the Lord more faithfully than ever before.

"God bless the Home Mission Society for their good help, first in supporting the pastor with part of his salary, and so far the gift of \$500, to help us finish the church. We have a fine property worth \$7,000, with a debt of \$2,000.

Yours in Him,

"E. HALLGREN.

"P. S. If any friends of a poor pastor who have more books than they can read, would like to part with some of them, please remember that my library is very small, and that I would thankfully receive some. This is also a way to help God's work.

E. H."

Chicago, 969 W. 22 Street.

FROM Minneapolis also comes a letter showing the philanthropic activities of the pastor of a Scandinavian church, in connection with some of the holiday customs of his people.

"Just two years have passed since a body of twenty baptized believers organized the Bethel Church. Since then, nearly forty have been added to the flock by baptism, and over \$2,200 raised for various purposes, such as purchasing the church property, enlarging, and general repairing, which was badly needed, since nothing had been done to it for twelve years, when it was erected, etc. That this accom-

plishment signifies energy and unity of the spirit may well be comprehended, when it is known that all except five members average a weekly income of less than \$8.00, and half of the membership less than \$5.00 a week. The Lord has put it into our hearts to give, and we are blessed for it.

"Some of the obstacles for us to contend with is the extreme prejudice against Baptists, fostered by the Lutheran traditions, grasped with great ignorance, even to the measure of thinking Luther before John the Baptist. Poverty is also very great in this part of the city. The writer had the privilege to spend Christmas Eve at the pleasant task of bringing more or less food to fourteen destitute families, as a result of a slight appeal made to those who attended the previous Thursday night prayer-meeting. God is good, and sprung a pleasant surprise on us while we were getting the baskets ready. A Mr. Woodward, one of this city's noble philanthropists, came down in his carriage, took me to a meat market and purchased 124 pounds of turkey and geese, which made it so much easier to act grocery clerk the first time in my life, and with a good stepper, with baskets, fowls, and flour-sacks in the cutter, the poor black coffee and a piece of bread crust were removed from the people's tables for fresh eatables. The pleasure of cheering some needy fellow beings of humanity absorbed the thought of both cold and supper till 9:30 P. M., and the Scandinavian custom of celebrating early service was made of more value at 5 o'clock Christmas morning. To help clothe some of the needy children and mothers is our endeavor, and within the last twelve months our sewing-society has distributed over 1,200 garments, new and old. The above-mentioned gentleman spent the larger part of Christmas day both 1897 and 1898 to purchase clothing, to the amount of nearly \$100, for those I knew were in greatest need.

"No difference to Him what language or color; give those that need and will accept. Why should poor, depressed missionary pastors be asked repeatedly what language is used, and their already meagre support be regulated, not by the efficiency or accomplishment, but by the language used to the same people? Is it any wonder if they feel tempted to accept calls to self-supporting churches, even though opportunities and needs are smaller? Praying God's richest blessing on the Home Mission Society, I remain,

Yours in the Master's service,

"CARL E. OBERG."

The Arapahoes.



OUR work among the Arapaho Indians is advancing slowly yet with permanence. The tribe may be divided into two classes, the old Indians and the young.

The division line is education. The old Indians cannot read or speak our language, and they don't care to adopt our religion. They say that it is all right for the young men and women who can read our Bible, but for them, God reveals himself to them in dreams, and they don't need our Bible. The old Indians attend our services and listen very attentively to the word of God preached, but they manifest no inclination to accept. I feel that what they need is the

Bible taught to them little by little as they can comprehend it. I give them some new Bible truth each time I preach to them, and always say something about a changed heart. This latter they do not seem to understand at all. I have had several talks with my interpreter who is not a Christian, and he says he wants to be saved. I am praying that the Spirit may very soon touch his heart, and that he may know from personal experience what it is to be saved.

We held our Christmas service in the church tent, and the meeting was one of much interest, both to Mrs. King and myself, and also to the Indians. I preached to them about the origin of Christmas Day and the true spirit of giving. Then we uncovered a Christmas tree upon which we had placed a few presents. After this we fed them hominy, bacon, crackers, coffee, popcorn, and candy. They thoroughly enjoyed the treat. There were forty-seven present, more than we have had at any one time before.

I have not been able to do as much camp work this quarter as I would like to have done. On Nov. 7th little Mary Frances was born, and it being impossible to get help in the home, I found it necessary to be at home for several weeks. However, this time was not at all lost, for as we live in an Indian camp, we have them about us all the time, and can talk with them and learn very much of the language from them. Those about us are our best friends, and we can see decided improvements in their dress and habits.

Sincerely your brother,

F. L. KING.

Arapaho Baptist Mission, Geary, O. T., Dec. 31, '98.

Among the Cheyennes.

LAST month we visited a band known as the Salt Creek Cheyennes. They are considered a very non-progressive band, though they have frequently attended our services at Watonga Mission. We were accompanied by Miss Jayne and Miss Johnson, missionaries of the Woman's Society. We were kindly received by the chief, Magpie, and his good wife, and given a hearty welcome to their humble abode.

The camp consists of about six or eight teepees situated among the trees and near a fine spring. The chief lives in a wall tent, the sides built of rough boards to a height of perhaps six feet, then covered with a tent. The floor is of the earth, earthy. Around the sides are arranged couches, which answer for beds, tables, and chairs; the place, however, was clean and orderly. We here unloaded our belongings and were installed as his guests. We they paid each family a visit, and returned to the chief's to prepare our own supper. Later they gathered for a meeting. Our Nona Chief-Killer, whom we baptized a few months ago, interpreted for us while we spoke to them of Jesus and His mission to the world. They listened with eager attention, after which, each of the men spoke very encouragingly. There was a touch of pathos in the words of Magpie when he said, "I want all the young Cheyennes to go to the Christian road, but I am too old. I cannot understand the way." — as if realizing the great change awaiting his people, and he, like Moses, standing as it were on the border-land, but himself unable to enter.

This band, I am told, religiously abstain from the dances and games of the tribe. They have a real for God, but not according to knowledge.

Respectfully,

ROBERT HAMILTON.

Kingfisher, O. T., Dec. 31, 1898.

Among the Choctaws and Chickasaws.

PLEASE you find enclose report. This is my second quarter report. I am well please work for the Lord. Preach and pray among my own people. My people are doing very well. Though poor in the world, but rich in the Lord. Need much work in the Choctaw and Chickasaw nation. Very great many need preaching. No preaching. Myself I am very poor man. May the Holy Spirit be with you and your great work, and I thank you and great Society.

Yours,

ALFRED FOLSON.

Dec. 29, 1898.

Romish Sophistry.



CARDINAL GIBBONS'S appeal to Congress "to reopen the question of the contract school system," and have a Congressional Committee appointed to report thereon, in the hope of acting favorably to the continuance of government appropriations to Catholic schools for the Indians, abounds in sophistry and misstatements. One of

the latter is this: "Stirred into laudable rivalry by the example of the missionaries of the Catholic Church, other religious bodies likewise became engaged in the work of civilizing and Christianizing the Indians." The absurdity as well as the falsity of this statement appears from the fact that when there was not a Catholic missionary in New England, Roger Williams and John Eliot were engaged in religious work for the Indians, and the denominations which they represented have ever been foremost in this work.

The missionaries of the old Baptist Triennial Convention, early in this century, like McCoy, went forth to this work in the West, while in the South many converts were made from the nations that were later located in Indian Territory. Nothing could be more preposterous than the assertion that the evangelical denominations of this country, so conspicuous for missionary zeal in every direction, were stirred to religious work for the Indians by the activity of the Roman Catholic Church!

He also rings the changes on the right of the Indian parent to say by whom his children shall be educated: as if the average Indian were any judge of what a good education is! The Cardinal wants the government to appropriate money to Catholic schools, in order to prevent the common school system from being established among the Indians. It is the same old fight against the American public school system under another form. The fact is, that the common school for the Indians, so far as real education goes, is far superior to the Catholic schools in which the Catechism plays an important part.

And what sophistry is this, when, after referring to the present plan, he says: "This action has its sequel in the denial of the right of the Indians to use their own money for the purpose of educating their children in our mission schools, or in the erection of church buildings in which to worship God according to the dictates of their own conscience." This is sheer nonsense. Is such the result of the common school system in America? Is not everybody everywhere at liberty to build a house of worship if he will, even though his children go to the common school under compulsory laws?

Let the American people give these plotting, money-grabbing magnates of the Romish Church to understand once for all and finally that their un-American scheme shall not succeed, and the hand on the dial of human progress be turned back, in this land, at the close of the nineteenth century.

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OUR YOUNG PEOPLE

CONDUCTED BY
ANNA SARGENT HUNT.

Our Girls.



GIRLS FROM THE ORPHANAGE.

Dear Girl Friends: — Here are our smallest and middle-sized girls who now have their home in the Kadiak Baptist Orphanage. If they could look at you from this page they would be glad to do so. Let me introduce them:

No. 1. This little girl is Tiny Anderson. She is now about five years old. The United States Commissioner brought her from Kadiak one Sunday night. Her mother had left her and gone on a spree, had been arrested and lodged in jail, and after Tiny had been in the house alone for a whole day Judge Edwards brought her to us hungry and dirty. She was eighteen months old then, but could not walk because she had been made to sit still in a box and keep quiet. We were afraid she never would walk, but now she runs everywhere, and is happy and cheerful all the day. She will stay with us until she is eighteen.

Nos. 2 and 5. These girls are sisters, Annie and Mamie Keihn. Their mother is a Russian woman, as white as the ladies you see every day, and their father was a German, I believe. They were in the mission when we went there. Their father had been killed, and their mother deserted them. Mamie and Annie came to the mission, and their baby sister was given to a man and wife nearer Unga where the mother lived. Mamie has been received by the church as a candidate for baptism, and the change in her life has

been very marked in the time we have known her. Annie is a bright child and spiritual things are very plain to her. She is often a preacher of righteousness, and puts the truths of the Bible in very plain and simple ways. They are about nine and eleven years old respectively.

No. 3. Mary Brown, the sister of Odotia Brown. Mary's mother died when she was very small, and her father, Captain Brown, a Norwegian, placed her with a Russian woman, and paid for her board, clothes, and care. Later he apprenticed her to the Orphanage, and when Mr. Roscoe and I went for her the old lady with whom she was living told her, "The white devils have come for you." She cried bitterly and kept it up until we reached the Orphanage. Since that time she has been happy and cheerful. She is about twelve years old, and is quite well advanced in her books.

Nos. 4 and 6. Nellie and Grace Barrett, of Kayak Island, are "the little missionaries" of whom you read in the Alaska number of the ECHOES last year (January, 1898). They are back again with us, and are doing nicely in all kinds of work and study. We hope and pray that when grown they may be missionaries among their own people, who now have no religious influence whatever, but who practise witchcraft and all manner of evil. The girls are about five and seven years old. Two years ago their mother came from Kayak with their baby brother, Patsy, to see them and to see how they were cared for. She went away well pleased.

No. 7. This little girl is called Grace Hobbs. She also lived at Kayak, and came to the Orphanage just before we arrived there. She is about five years old. She is bright and happy, but sometimes has very sore hands, so they must be tied up in cloths for days at a time.

These girls like to play with dolls, and to dress up in the dresses of the older girls and play "misses." They enjoy sliding down hill and skating and sliding on the ice in winter, and gathering flowers and berries in the summer. They are glad to go to school, but I think they enjoy nothing more than the prayer services and Sunday school. They can sing nicely and repeat verses from the Bible correctly. They all are contented and happy in their mission home, and we want you to pray that they may all love and serve Jesus, who has put it into the hearts of the boys and girls of New England to aid in making such a home possible in that far distant country.

CURTIS P. COE.

Our Little folks.



Any one would think, to look at this picture, that little Lulu Coe was the only child in the whole great Alaskan country, but the sunny-faced lad by her side in the picture just below shows us what a dear little playmate she has who is all her very own.



CURTIS EVANS AND LULU EDNA COE.

WHEN God makes a little thing
The fairest and completest,
He makes it little, don't you know,
For little things are sweetest.

Little birds, little flowers,
Little diamonds, little pearls,
But the sweetest things on earth
Are the little boys and girls.

Away up North.

WE hope a great many of our boys and girls see this year's Alaska calendar at their homes. If they do not we would suggest they get one from the rooms in Boston, and see how many orders they can get from their older friends.

Every ten cents they can get from the sale of the calendars will help teach the little children, whose pictures are at the head of each, the sweet gospel story.

On the back side of the card is a fine map of Alaska. Away up to the north, in an almost straight line from Wood Island where our Orphanage is located, is a little point jutting out into the Polar Sea, marked Point Barrow. Here is the most northern mission station in the world. The Presbyterian children are much interested in the workers there, and we all ought to know something about the place where they labor as well as about our own Baptist mission.

Mr. Coe tells us that at Wood Island the coldest weather

he has ever seen was twelve degrees below zero. Last year the mercury went no lower than four degrees above zero.

When a young missionary and his wife went to Point Barrow, *Over Sea and Land* had these words:

"These young people know just what is before them; they know that an Arctic winter means intense cold, the thermometer sixty degrees below zero; that for weeks they will never see the sun; that their only companions will be the natives, who are Innuits or Eskimos; that they will be entirely in the power of these barbarians, with no police, no soldier, no court of law, nor any other protection within thousands of miles, and that news from home can only reach them once a year; and yet when they came to our Mission Rooms in New York to bid us farewell, their faces told no tale of timidity nor anxiety as to their future. On the contrary, they looked bright and happy, and full of eagerness to be about their Father's business.

"Let us be grateful that some ears have been opened to the pitiful cries of the children in that part of far-off Alaska who have never had a ray of the sunlight of Christianity brighten their way."

Babies in Alaska.

AN Alaskan baby has less chance of living to manhood or womanhood than have the babies of other countries. The Alaskans are bold, warlike, and healthy, are great hunters, trappers, and fishers. But the ignorant mothers do not know how to take care of their little babies, and so they die by the score.

How do they treat the babies? To begin with, they rub their little bodies with grease, pack dry grass tightly around them, and then roll them up in a skin or a blanket. In this tight bundle the baby stays, with his limbs held close to his body, unable to do anything, poor little thing, but cry from discomfort. If he cries too loud or too long, his mother puts his head under water to teach him to keep still.

Once a day the blanket is unrolled, and fresh grass is packed around the little fellow. After the first year, if the child lives through it, the wrappings are taken off, and the baby is allowed to crawl about, and is fed liberally on whatever the grown-up members of the family have for dinner—seal fat, dried meat, and dried fruit. With such bad food, and such a cold and damp climate, very many of the children die before they are five years old.

When a baby dies, its body is put into a "burial basket." This is often prettily embroidered, and dyed in bright colors; for the Alaskan mother loves her baby dearly, and makes its tiny coffin as beautiful as she knows how. The burial basket is put into a little canoe, which the mother pushes out into the stream, and the stream bears it out to sea, where the gods are supposed to receive it. And that is the end of the poor Alaskan baby.—*Selected.*

How Would You Like This?

HOW would you like to get up in the night to go to school? Well, that is what some of the children in Alaska have to do.

In Northern Alaska the winter school term is one long night. Lamps are, of course, used in the schoolroom. But

great confusion often arises from the absence of the sun, whereby to mark day from night. The people are mostly savages, and have no way to tell the time. Sometimes all knowledge of it is lost, and it often happens that the children are roused up by the ringing of the school bell just as they have gone to sleep. Many times they have gone to school without their breakfast, and their eyes so heavy with sleep that they could hardly hold them open. Of course they can't do much with their studies. How would you like to get up and go to school in the dark?—*Ex.*



An Introduction.

Dear Little Folks:—I have been asked by Mrs. Hunt to introduce to you some of the children of the Kadiak Baptist Orphanage. To help you to know them, I show on these pages the faces of twelve, five boys and seven girls. We will begin with the boys, since I'm a boy only twenty or thirty years older than you.

No. 1. Michael Oustegoff is a native of the seal islands, which are about one thousand miles west of Wood Island. Mike, as he is called, has been in the mission for about five years, and, like the rest, he is affectionate and kind, and usually obedient. One time, however, he with others had disobeyed, and I took them up the hill where switches are plentiful. I said to the first, "How many cuts do you need?" "Six," said he. He got six, and each one said "six," and received them until I said, "Well, Mike, how many?" "One, Papa Coe," said he, with tears in voice and eyes.

No. 2. Fadya Schelikoff used to live with a grandaunt, who used to take his pants and shoes and lock them up so he would stay at home. The commissioner gave him to us when we proved how badly he was cared for. He is the boy who went through the ice last winter.

No. 3. This boy is Sashka Alexander. His mother died, leaving four children, three of whom she gave to the Orphanage. He is a brother of Pariscovia, who is cared for by

the boys and girls of Southington. He has a crooked foot which the doctor tried to straighten a year ago last summer, but he runs, play, and skates with the others.

No. 4. Claud G. Galaktinoff was born at Dutch Harbor near Unalaska. When he came to the mission he was a very sick boy, poor, thin, and very badly clothed. Mrs. Murray, who went as the first single teacher (Miss Currant), put the first suit of clothes on him he ever had. He is a bright boy but a perfect mischief.

No. 5. The last boy here is Robert Midvednekoff. Among all our boys none is smarter in his books than Robert. His home used to be in Unga, three hundred miles from us. He then slept in chicken houses, barns, or boxes, and, when hungry, he says he had to find what he ate in slop buckets.

Do not these boys look well fed and well clothed now? They came to us sick and, diseased, poor, hungry, and almost naked, and your pennies and nickels and dimes have helped to make them what you see them now.

You will see the girls on another page.

Your Alaska friend,

CURTIS P. COE.

Farming in Alaska.

A FEW weeks ago a man brought a schooner load of rutabaga or Swedish turnips to the Sitka market from a farm near Killisnoo, perhaps the only farm worthy the name in the whole territory.

It has seventy-five or eighty acres of tide land, about five miles from Killisnoo, which is diked at low tide to prevent the overflow of the sea water. Few men would have conceived the idea of going to the "bottom of the sea" to locate a farm, but the ground is rich and productive, requiring no fertilizing or irrigating. The variety of products is limited, and their convenience to market not the best, but certain it is the owners are not bothered by neighbors who borrow their farming implements, for there is not another farm in a thousand miles of them. No danger of their neighbors' stock trespassing upon their farm, and no quarrels with neighbors over partition fences. In the "rolling deep" lies their only danger of trespass, which occurred once when the dike burst.

Here in the solitude of the dense, primeval forests, broken only by the screaming of the eagle as he circles about his eyrie, and the hoarse croaking of the uncouth raven, these men farm to their hearts' content all day.

They raise turnips, peas, cabbage, cauliflower, radishes, parsnips, carrots, onions, strawberries, currants, rhubarb, and the like, besides hogs, cattle, and chickens. Last year they raised ten thousand bushels of tubers. They are up with the times, and have a kilo, making sufficient ensilage to winter all their stock.

Who ever heard of just one farm in a territory of 577,390 square miles!

—The North Star.

At St. Lawrence Island in the Bering Sea, west of Alaska, the days at Christmas time are only about three hours long, and when the sun is up it is only a little above the horizon.